

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURD N. ROBINS, EDITOR.

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CONDITIONS.

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RELIGION IN THE WEST.

The following letter from an esteemed Minister of the Gospel, well known in New England, and which has been obligingly furnished for the Watchman, will be read with pleasure by all who love the prosperity of the Church.—Ch. Watchman.

Extract of a letter from the Rev. Joshua Bradley, to the Rev. Dr. Sharp, dated Rock Spring Seminary, Illinois, Sept. 1828.

Rev. and Dear Brother,—God in his infinite good pleasure has seen fit to revive his work in some places in this vicinity, and especially in Edwardsville, in Madison Co. In Sept. 1827, Dr. Edwards invited me to bring Mrs. Bradley and board in his family till the Seminary should open in November. I accepted, and commenced preaching evenings, and attended prayer meetings, that had previously been established by brethren of different denominations. At some of these meetings, symptoms appeared obviously that God was about to pour down his spirit. An amiable young man asked the pious to pray for the salvation of his soul. In a few weeks, he obtained peace in believing, and expressed freely, that his views and feelings were greatly changed. His sister also was deeply affected, and was the next that professed to taste and see that the Lord was gracious. We were much encouraged, and hoped that the work would immediately spread through both villages. But God's ways are not like our's, nor his thoughts like our thoughts. Stupidity again seemingly spread over us all.

On the 1st January, as it was very unpleasant crossing the Mississippi, and the Students becoming numerous in the Institution, I gave up preaching in St. Louis, and turned my attention to Edwardsville. About this time, Judge L.'s lady was brought into the light and liberty of the gospel. This kindled up the zeal of many praying souls, to beseech the Saviour to have mercy on others. Meetings began to be more crowded.—Signs of seriousness were prevalent.

Br. Wilson, from Kentucky, about the close of winter, came over to us in the fulness of the gospel. His great fervency for the salvation of sinners, and his pathetic appeals to the consciences of all, had a powerful tendency to call into action professors of religion, and to awaken the unconverted. He preached like a dying man, to dying sinners. The work began to glow. The time, yea, the set time to favour Zion came, when God appeared in his glory to build her up. Br. Wilson passed away into the upper country for a few weeks, but the Spirit did not withdraw his almighty energies.—Meetings were held almost every night. Consternation seemed to seize all who came to speculate, and many were so awakened, that they would crowd forward to ask all who loved Jesus, to pray for them. The people without the villages, hearing of this great work, came to see if these things were so: and blessed be God, some of them returned deeply convicted.

Br. Wilson returned from his tour in the North, in April, and on the 19th of that month, a church of our denomination was constituted, composed of Dr. Edwards, his wife, myself, and seven others. After we were organized, we chose Dr. Edwards and another, our deacons. Mrs. Cook, daughter of Gov. Edwards, came forward, and told us what the Lord had recently done for her soul. She expressed herself in the most simple, feeling, and perspicuous manner. She was awakened partially to the worth of her soul in early life; but never had been brought to surrender herself unreservedly to God till recently. She spoke with such humility about her unworthiness, the ability of Jesus to save such a sinner as she viewed herself, and with such moving eloquence concerning his love,

and how vastly different she felt towards him and his people from what she formerly did, that the whole congregation appeared deeply affected. Next morning another lady, lately from the State of New York, of a good education, and much esteemed, came forward and related her experience, and both were received and baptized.

I have mentioned these sisters, not on account of their former advantages, and superior attainments in literary refinements; but to bring to view this single fact,—that the sovereign grace of God levels all to the dust, and is the only system upon earth, that brings the rich and poor, the learned and the ignorant, to sit in the same circle with ease; speak freely to each other, and abound in fellowship and true happiness. Since Mrs. C. joined us, her elder brother has been baptized, and has gone to College. The Governor assured me not long since, that he was much gratified at the change taken place in his family.

Two more circumstances, I feel bound to notice, as I view them in accordance to the scriptures, and greatly calculated to encourage all Christians to pray for their offspring. Since this revival began, I have baptized some of the descendants of our venerable Fathers in the ministry, viz. John Mason, and John Rathbone. The Rev. John Mason was a very useful minister in New England about a century since. A number of his posterity are settled in this country, and attend my meeting in Edwardsville. Some of these I have buried in baptism, and others of them are not far from the kingdom of Heaven. The Rev. John Rathbone, another distinguished minister of our connection, of New England, who died not long since in a good old age, has had his prayers answered. Judge Smith's lady and son have both been brought into the liberty of the gospel, and been planted in the likeness of Christ's death. She was granddaughter to the above servant of Jesus.

In hearing Mrs. Smith relate her experience, I could trace, not only a striking likeness in her features to the Rathbones with whom I had been acquainted in my younger years, but even her manner of communication was similar. It was impossible for me to utter my views and feelings on these occasions. How mysterious are the providences of God! How vast the plan of grace! Every particle nicely arranged, and strongly united, to humble, sanctify and save sinners from everlasting misery. The very limited view that I am permitted to take of this plan, based upon the immutability of God's counsel, often overwhelms me with a pleasing amazement.

This is the fifteenth revival that has taken place in societies in which I have laboured since I was inducted into the ministry. Unto God be all the glory.

From April to September, converts have entered the churches established in, or near Edwardsville. Two Presbyterian churches and one Methodist, were in existence before the Baptist was constituted. Considerable numbers have joined them. Our number is between 30 and 40.

Ministers and members of all these churches often meet, pray and preach together, without marring the very agreeable union of these new born souls, who are zealously engaged to make their calling and election sure. Thus we have united, each enjoying his own peculiarity of opinions about doctrines, ordinances and church discipline.

God has deigned at every meeting to show his sovereign right to work by instruments, or without them. Though many have preached in Edwardsville since the commencement of this glorious revival; yet I know not that any one minister can consistently say, that his preaching has been more distinguishingly blest, than his fellow labourer. Br. Wilson's visit was in season, and I have no doubt of the presence of Jesus with him. His preaching and exhortations were awakening to some, and vastly important to many professors. I have never seen these more zealous and laborious in any revival.

From the first of August till the last of this month, many thousands attend Associations, General Meetings, and Camp Meetings, in these Western States. At these meetings, many profess to be converted.

Last winter, a revival began in St. Louis, but continued only for a short season. Between 30 and 40 have professed to be born again. In Missouri Baptist Association, a revival is now progressing.

Br. Peck's eldest daughter has recently obtained a hope in Christ, and is much engaged in this good work. It has a considerable effect upon the students.

Since last November, about 132 have entered the Seminary. May God Almighty bless this and every other institution of learning, and reward their patrons in the morning of the resurrection. Pray for us. Yours affectionately in the best of causes,

JOSHUA BRADLEY.

MASS. BAPTIST CONVENTION.

[The following account is obligingly furnished by a Christian Brother who was present during the session.]

This Convention held its annual session in the vestry of the Baptist Meeting House in Worcester, on Wednesday, October 29.

The President, Rev. Dr. Bolles, being absent on account of ill health, the Vice President, Rev. Mr. Samson, took the chair. After prayer, and the reading of the reports of the Secretary and Treasurer, the Convention proceeded to the choice of officers for the ensuing year; when the following brethren were chosen:

Rev. Daniel Sharp, D. D. President.
Rev. Abisha Samson, Vice President.
Rev. Jona. Going, Rec. & Cor. Sec.
Dea. Nathaniel Stowell, Treasurer.

Board of Missions.—Rev. Abisha Samson, Elisha Andrews, Charles Train, Abil Fisher, jr. Jonathan Going, Thomas Barrett, Benjamin Putnam, John Walker, Otis Convers, Addison Parker, Dea. Nathaniel Stowell, Isaac Davis, Esq. Rev. Augustus Beach, Rufus Babcock, jr. and John Allen.

The introduction, and discussion and commitment of several subjects of business occupied the remainder of the forenoon. At one o'clock the Convention adjourned to meet on Thursday morning, at 9 o'clock.

At 2 P. M. public worship was attended in the Meeting house. Rev. Messrs. Putnam and Beach prayed, and a discourse was delivered by the Rev. Rufus Babcock, jr. from Gen. xii. 2.—"I will bless thee—and thou shalt be a blessing."

Various and important topics were discussed in this discourse, but an analysis will not be attempted. The preacher spoke with commendable pathos and gratitude of the prosperity of the denomination in this country, during the last several years, since, through the overruling providence of a merciful God, we came to enjoy equal rights with our brethren of other denominations. If the wrongs formerly experienced by us from others must be remembered, we would not have them remembered to foster a spirit of unkindness and crimination; but, while we rejoice in the contrast of our present liberty with past oppression, let us feel our obligations to bless others as we have been blest.

In the evening, a conference was held in the Meeting house on the state of religion in the several Associations connected with the Convention. Brethren Matthew Bolles, from the Warren, Parker, from the Sturbridge, H. Lincoln, from the Boston, Beach, from the Berkshire, Going, from the Worcester, and Babcock, from the Salem, made interesting statements of the gradual, and in some instances rapid increase of the Redeemer's kingdom, during the last year. The establishment and success of Sabbath Schools and Bible Classes occupied an important place in the narrations and remarks of the brethren.

Dr. Sharp, followed with many valuable observations, exhorting his brethren to greater activity in the employment of the means, which the Head of the Church has appointed for the increase of his kingdom. Appropriate hymns were sung, and prayers were offered by the Rev. Messrs. Grosvenor and Sharp.

In all the exercises, a deep conviction of the duty of untiring exertion was manifested by the speakers; at the same time all past success was ascribed to the grace of God, and all future success was looked for through the promises of God in Christ Jesus.

A prayer meeting was held at sunrise the next morning, and the forenoon of Thursday was spent in hearing and acting on the reports of Committees, and in transacting other business.

At about 1 o'clock, the Vice President in the absence of the President, closed with some practical remarks and prayer. The Convention adjourned to hold their next anniversary at Newton.

One important resolution was adopted, to which the particular attention of the Churches should be directed:—"That the time has arrived when it has become the duty of this Convention to take measures to supply all the destitute Baptist Churches, and afford necessary assistance to all such as are feeble, throughout the Commonwealth." The number of destitute and feeble churches is considerable

but there are others in a prosperous state; and it cannot be doubted, that when proper efforts are made, the necessary funds will be furnished.

As a Report of the doings of the Convention will soon be published, it is improper to go into a detailed account of them; yet I cannot fail to take notice of a subject, which received much attention.

The brethren in Worcester and the vicinity, have in contemplation the establishment of an Academical Institution in that neighbourhood. A Committee on its location has been appointed, and considerable subscriptions have been obtained for the accomplishment of this desirable object. The brethren and friends in that county observe with pleasure the success of the Academy at South Reading, and with laudable emulation are putting their hands to the erection of a similar institution, which seems to be imperiously called for, in the centre of the State. We wish them the best success, and indulge no doubt, that the wisdom and ability of Worcester County will, with the blessing of God, insure it. The most perfect harmony and brotherly affection reigned during the session, and an unusual spirit of enterprise characterized the proceedings of that respectable body.

A SPECTATOR.

Boston, Nov. 3, 1828.

PORTSMOUTH BAPTIST ASSOCIATION.

On Wednesday, the 29th ultimo, a number of Churches in the South Eastern section of the State of New Hampshire met by their Delegates, in the Old Meeting House of the Middle Street Baptist Church, in Portsmouth, for the purpose of deliberating on the expediency of forming a new Baptist Association. The Convention, was organized by the choice of Rev. Samuel Cook, Chairman.

Rev. Baron Stow, Secretary. The blessing of God was invoked on the services of the meeting, by the Rev. Otis Robinson.

After hearing the letters from the Churches represented, it was unanimously resolved, that it is expedient for the Churches in Brentwood, Exeter, Portsmouth, Newtown, Northwood, and Great Falls, to become united into a religious body, to be styled *The Portsmouth Baptist Association*. The Constitution prepared by a Committee appointed at a previous Convention, was then presented, examined, and unanimously adopted.

In the evening a discourse was preached in the Middle Street Baptist Meeting House, by the Rev. John N. Brown.

The first session of this new Association will be held at Brentwood, N. H. on the first Wednesday in October, 1829, at 10 o'clock, A. M. when it is expected that several other Churches will become united with it.

The Lord has recently done, and is still doing much for his cause in this section of New Hampshire. Let his people demonstrate their gratitude by a corresponding course of vigilance and zealous industry.

NEW BAPTIST MEETING-HOUSE.

On Thursday, the 23d ult. the Corner Stone of the Northampton Baptist Meeting House was laid. The members of the Church and a respectable number of the citizens, moved in procession from the Mansion House opposite to the spot, when the following Address was pronounced by the Pastor of the Church.

REV. MR. WILLARD'S ADDRESS.

Less than two centuries have rolled away, since the spot on which we now stand, formed part of one vast forest, marked by no footsteps save that of the savage or the beast of prey. However delightful it might be, we cannot now trace the steps in the march of improvement, which has wrought this mighty change. We can but glance at the period of barbarism, and allude to the contrast and the cause.

Agriculture and the Arts have pictured the landscape anew. The grove which once trembled with the roar of the tiger, now echoes the peaceful bleatings of the lamb. Places which gleamed with the council fire of the Indian, smile with orchards blooming like the fabled garden of the Hesperides. Literally has the desert been made to "blossom as the rose." The dense forest has vanished before the rising spires of the Christian village; and the foaming river has been diverted from its rocky channel, to open a highway over the levelled mountain and the exalted valley.

But while we witness this striking alteration in the external scenery of our country, not less striking is the change

in its moral features. The fathers of some who are now living, saw the day, when the natives of our forests asked no court of justice to redress their grievances; when the savage adopted the more summary process of avenging his wrongs with his own right arm, and at once becoming the judge and the executioner of his enemy. Often did the slaughter of imploring age and helpless infancy mark his footsteps with blood. Even the banks of yonder river* have witnessed the massacre of the infant upon the bosom of its mother, and the midnight conflagration of the homes of our fathers, lighted by the unrelenting hand of the savage.

Now, the decisions in our halls of legislation and courts of judicature secure to every citizen the defence of his rights and the protection of his life and fortune.

The tribes who were once the tenants of this soil, knew not the blessings of the gospel. Poor aboriginal! on him no Sabbath dawned. No temple rose to prompt devotion. The Word of Life never gladdened his heart; nor did the messages of mercy sent from Heaven to fallen men, ever reach his ears. He knew no minister of Christ to soothe his anguish in the painful hour; to tell him, on the dying bed, the Christian's hopes, supports and joys; to smooth that pillow where a sense of guilt had planted thorns. His children—oh his children! But I stop—I turn—I view the dying Christian father giving his last counsels, breathing his last prayer. Reclining near where his domestic altar stood, his weeping children recollect his life.—Home to them, never repulsive, possessed every attraction. They recollect his constant worship at the house of God, which he helped to rear; his efforts in the Sunday School, to which he led their willing feet. The minister he loved and comforted, and all revered, and whose last service greatly comforts them, all hope, through grace, to meet again in heaven.

Could we at one view embrace the whole picture of the past, with all the savage cruelty and degradation, and survey a portrait of the elevation and benevolence produced by two centuries, we might then truly say, This striking contrast is the result of Christianity; that religion which our ancestors left their homes to enjoy; of that religion which they planted on this soil, which they watered with tears of affliction, and hazarded their lives to defend.

I mean not simply that this is a consequence of their emigration, from a desire of religious liberty, but that these are, and far more extensive blessings might have been realized, as the legitimate offspring of pure religion, had they been unbiassed by tradition, and unshackled by legal enactments. I mean not simply that "peace on earth and good will to men," is a state of society more favourable to improvement than war and oppression; but that, in the supreme influence of religion, there is a truth in sentiment, a purity in heart and life, a beauty in form, and a benevolence in action, corresponding with that exemplified in the Divine Original, whose body is the Church, and that this likeness will constitute its millennial glory. Just in proportion as this truth is unmingled with error,—this purity unsullied by sin, and this benevolence operative, will this happy period advance, or otherwise retrograde.

To extend and perpetuate these blessings is the design of the public worship of Jehovah. To bear some humble part in forwarding this desirable era by regarding all the institutions of the gospel as they were left by the great Founder, has induced the exertions and inspired the hopes of a little band, aided by their friends, to erect this Edifice, of which we are now assembled to lay the Corner Stone.

* The Connecticut.

Associational Returns from Georgia.—A correspondent has furnished us with the subjoined statement of the number of baptisms in seven associations in the state of Georgia for the last year. Four others remained to be heard from. It will be seen by this that the most ardent anticipations of our friends in relation to the accession to the church in that state, have been exceeded. The accounts yet behind will probably make a total of more than 7000. Great mercies create great responsibilities.

"The number baptized during the associational year, in the Tugalo Association is, 142, Hepzibah do. 310, Ebenezer do. 200, Yellow River do. 619, Ocmulgee do. 1712, Georgia do. 1761, Flint River do. 1874.—Total 6618."

Diseases are the pioneers of death, to break the way for his approach.

LIBERTY OF CONSCIENCE,
ACCURATELY DEFINED.

Religion may be most successfully propagated, where it is perfectly free from all human authority.

For, since religion has its seat in the soul, and is a matter of conviction and feeling, no man can possibly be a Christian, any farther than he voluntarily and heartily embraces the truth and feels its sanctifying power.

But every man's heart rises in opposition to constraint. It is universally felt, that he who attempts to impose it, is doing what he has no right to do. And when even the truth itself is urged by human authority or force, it has to encounter not only the natural resistance of the corrupt heart, but the repugnance super-added by the absurd attempt to compel conviction and force the conscience. None can tell how much influence the church has lost by such preposterous measures.

Again: whenever religion is shackled by human policy, there is always some entangling alliance between it and "the powers that be." The State, for instance, engages to support the church: but it is on the condition that the church will submit to the authority of State. Now, the rulers of this world, generally have purposes of their own to accomplish, by means of religion: so far they support it; but no farther. It enters not at all into their plans, to submit themselves and their greatness to the power of the gospel. Nor are they willing, that its divine authority over others should be pushed too far. Accordingly, the wily politician has always invented checks and balances, by which to lessen the force, and control the influence, of Christian doctrines, and ordinances, and teachers. The most solemn rites of religion connected as they are with truths of the most affecting and awful character, have often been desecrated by an application to measures of state policy. The temporal head of the church prescribes the methods to be pursued for the promotion of piety: the officers of the church are appointed by patronage: no public prayers must be offered, no doctrine preached, but such as the ruling power has previously approved. Who does not see that in this case, the main-spring of religious action is greatly weakened?

But if the nature of the alliance between state and church, is such, that none are too high for her discipline; then every expedient, which long practice in the wiles of courts and stratagems of law can suggest, is resorted to for the purpose of corrupting doctrine, and destroying discipline: and the state is felt as an incubus on the bosom of the church, causing her life-blood to stagnate, and diffusing a benumbing influence through every member.

The whole history of religion supports these positions; and fully warrants the general conclusion, that although superstition may greatly prevail, where no religious liberty is enjoyed, yet evangelical piety most abounds where the freedom of religion is most fully secured.

But, while we "prize beyond all price" this privilege, we wish to be fully understood, when we speak of *freedom of conscience*. It is not the right to cast off all religious obligation, and live as we list; the right to set at naught the authority of God, and renounce allegiance to heaven; to take from his parental throne the Father of all; to make the universe without object or end, and man a being without hope, or reason of existence;—in a word, it cannot mean a right to have no conscience at all.—Nevertheless, it is admitted, that if one resolves so to degrade his own nature, and blight all his best hopes, and suppress all his finest feelings, he can do so: and if no overt act of his disturb the order and peace of society, there is no rightful authority in man, to inflict punishment to restrain these baleful opinions. Religion disowns all carnal weapons for arresting even these portentous evils.—She opposes them only by truth and love.

But by freedom of conscience we mean the unrestrained enjoyment, by one who feels his obligations to his gracious and almighty Maker, of the right to worship him according to his convictions of truth and duty; and to do whatever he may think incumbent on him, both in his individual and social capacity, for promoting piety and good will on earth; provided that in so doing, he interferes not with the rights of others.

Now, when this is the lot of the Christian, he is precisely in the condition to feel, in full force, all the powerful motives of Christianity. Believing the Bible to be God's truth, without mixture of error, he feels as though God were speaking in his word, directly to his conscience: the truth comes to him clothed with divine authority; and no inventions of men intervene to lessen its force. The awe of God's majesty pervades him; the sanctions of eternity press his conscience; the worth of the soul, the misery of fallen man, a Saviour's redeeming love, the joys of salvation, the glories of heaven, the horrors of perdition, apply their highest and holiest stimuli to his heart. Yet fully understanding that God's religion, is a religion of beneficent action, his excitement is

not expended in mere effusions of feeling, but in doing good, the utmost possible good. The truths of the gospel, in all their awful grandeur and eternal majesty, are his motives; the honour of his Redeemer, and the happiness of his fellow-men, are his object.

Now this is precisely the condition contemplated by the Apostle when he says, "The weapons of our warfare are not carnal but mighty." The Christian freedom is not only, as was said, in a situation to feel the fullest power of Christian motives; but is accustomed to act under their influence. His whole course is one of voluntary agency, prompted by enlightened views of truth, and a deep feeling of its value.—He understands the worth of religion for himself, for his family, his country, the world:—and, therefore, cheerfully bestows his money, his time, and his influence, to support religious institutions, and enlarge the sphere of Christian benevolence. It is all, with him, a matter of deep reflection; of profound consideration of human interests; of hearty good will. Similar views and feelings draw men together. They take counsel, deliberate calmly, and act in concert, under convictions of truth and duty. They act too with energy. The power of eternal truth conspires with the vigour of voluntary action; the whole strength is put forth in every effort—and the labour is not in vain. The history of Bible and Missionary Societies, as voluntary associations, formed within the last thirty years, shows, better than a thousand arguments, the truth and value of our principle. And here, brethren, is the true secret of evangelizing the world. The mighty work is to be done by voluntary associations, formed on the unalterable principle of using no carnal weapons; of preaching nothing but the simple gospel of Christ; in no spirit but that of Christian love.

It deserves to be remarked, too, and remembered, that associations, counsels, united efforts, such as these, promote intelligence, order, peace, and in a word all that blesses and adorns human nature. One may see their happy influence spreading through the youth, the manhood, and the old age, of every community where they exist. There all is healthful and active;—all is life, and hope, and joy.

But if one asks, why this scene is not fully realized in our country, where religion is perfectly free; I answer—it is going on to be so. But, from the nature of man, moral causes operate slowly; and time must be allowed for the production of their full effect—especially where counteracting causes are in full activity. Our forefathers, unavoidably brought with them many of the habits, feelings, and principles of the countries from which they came: they brought with their good things, the fatal policy of using carnal weapons; of mingling the church and state, of employing human authority instead of the authority of the Bible: they brought the spirit of fierce contention for doctrine, and with it in many instances, that deathlike coldness in regard to vital religion, which had, during a long period, spread through the churches of Europe. Now all these evils were to be done away; and the people brought right under the full influences of Bible truth, before they would pursue the course marked out by the Apostles, and trodden by their immediate disciples. This was not the work of a day.—Dr. Rice.

QUESTIONS ON WAR AND PEACE.

CHRISTIAN READER,

Permit one who has no object to promote by this paper, but the welfare of his fellow-men, to propose for your consideration a few inquiries, respecting the subjects of War and Peace. He earnestly, but respectfully, desires and entreats you to revolve the following questions seriously in your own mind, and then solemnly record your reply to each of them, as unbiased reason, and an enlightened conscience, under the direction of the Holy Scriptures, shall dictate. Be not hasty in your decisions. Deliberate coolly, and weigh arguments impartially. The subject invites and deserves the most serious examination. If your present sentiments are correct, by such a process they will be confirmed; and, if erroneous, the sooner you detect and renounce them the better. Your compliance with the request here preferred cannot possibly be injurious to you, but may be beneficial. Truth fears not the strictest inquiry. It will not eventually suffer by the most scrupulous investigation. Real gold loses nothing in the furnace. Prove all things, hold fast that which is good.

QUESTIONS ON WAR.

Are the principles from whence wars and fightings come, good in themselves? Are the principles of War the source of any real good? Is not War an incitement to crime? Does not the spirit and practice of War cherish some of the worst inclinations of our depraved nature,—as anger, malice, revenge, fraud, cruelty, &c.? May not Wars usually be traced to one or more of the following causes:—the ambition of princes or governments, instigating them to increase their dominions, and bring other nations under their sway;—jealousy at the prosperity and increasing influence of another na-

tion;—a love of military glory;—a desire of retaliation or revenge for some real or imaginary affront;—the anticipation of injury from another power? Can any or the whole of the above causes justify a Government in plunging a nation into all the miseries of War; or will the object proposed to be attained compensate for the loss of millions of money and thousands of lives, and the consequent privations endured by the nation? If War enriches a few, does it not impoverish the many? Are not many wounded and maimed by War, and rendered unable to earn their bread? Has not War wantonly and profusely shed human blood, and deprived millions of our fellow-creatures of life? Has not War made parents childless, wives widows, and children orphans? Has not War prematurely precipitated thousands into an awful eternity, unprepared to meet their Judge? Does not War in its causes and effects gratify him who was a murderer from the beginning? Are you prepared to say that you conscientiously believe that War accords, in its spirit and practice, with the benevolence of the Deity, with the mission of Christ into the world, and with the spirit, the promises, and the precepts of Christianity?

QUESTIONS ON PEACE.

Is not a peaceable spirit harmless? Is it not commendable? Is it not congenial with the best affections of human nature? Does not the Spirit of Peace spring from the love of God and man? Does it not promote the exercise of love, good-will, and benevolence? Is not Peace in our families, in our neighbourhoods, in our nation, and throughout the world, truly desirable? Is not Peace the parent of many blessings? Have not Christ and his Apostles commanded all men to live in peace? If every man yielded obedience to the law of Christ, would not Peace be universal? Is not the promotion of Peace with God and man the design of Christianity? Is it not the aim and object of the Christian ministry? Is not Peace the sum and substance of the glorious Gospel? Was it not to obtain and promote Peace that the Redeemer lived and laboured, suffered and died in our world? Was not Peace one of the last legacies which Christ bequeathed to his followers? If our Creator be the God of Peace; our Redeemer the Prince of Peace; our Sanctifier the Spirit of Peace; and if our guide to heaven be the Gospel of Peace; is it not the imperative duty of all who profess to love God, to be the Sons of Peace?

PRESUMING that you have considered and answered the above questions according to your present judgment, the following texts of Scripture are proposed for your further consideration.

"Love your enemies. Resist not evil. Repentance to no man evil for evil. Avenge not yourselves. Be not overcome of evil, but overcome evil with good. Follow peace with all men. Seek peace and pursue it." "If it be possible, as much as lieth in you, live peaceably with all men."

EPISCOPAL CHURCH CONFERENCES IN PENNSYLVANIA.

We would suggest whether it would not be well for the Conferences lately established in this vicinity, to adopt one feature in the plan below;—we mean spending several days in succession, in visiting different churches. The spending so much time together would animate the feelings of the Conference, and we believe the effect on the churches would be good.

Interesting and very useful clerical associations have been formed in the interior of this State, "to stir up the hearts of the clergy and laity to a greater diligence and fidelity in the duties of their respective stations in the Church of God, and to promote a revival of pure and undefiled religion in the Protestant Episcopal Church." They are itinerant, visiting in course all the Churches within their respective bounds. From the minutes of the Cranmer Association in the counties of Chester and Berks, published in the last Philadelphia Recorder, we make the following extracts, detailing some of their movements, in the month of September last, commencing at York; from which, the friends of evangelical piety will perceive that the best results in favour of vital godliness are to be expected from their familiar conferences.

An address was delivered, after sermon in the evening, by L. Bull. On this occasion, it pleased God to pour out his Holy Spirit, and to awaken some souls out of the deep sleep of sin, by his animating voice directed to their consciences through the ministry of the word, which, whenever it has been applied by the Holy Ghost, quickens sinners dead in trespasses and sins.—Others were also, in a measure, prepared for the further entrance of the truth. With difficulty we left the place, which seemed indeed "the house of God and the gate of heaven" to our souls! O may the labours of this day be remembered before our God, and may souls rejoice in the fruit thereof throughout eternity!

Friday at CHRIST CHURCH, Adams county.

The parish of Christ Church has been

for years in a deplorable state—experimental and practical piety but little known and felt: but lately, by the blessing of God upon faithful preaching, the prospects are brightening. The "strange things of God's law" are entering into the hearts of some, and turning them from darkness to light. At a quarter before 10 o'clock, we commenced religious exercises—a morning hymn and address by Rev. Mr. Clemson, in the church three miles from Petersburg. At half past 10, morning prayer was begun by the Rev. George Mintzer, and a discourse preached by the Rev. L. Bull, from 2 Tim. iii. 5. "Having a form of Godliness, but denying the power thereof."

This afternoon the impression made through the solemn and awakening exercises of the day became more visible, and several were deeply wounded under a sense of sin, and cried out for very bitterness of soul; verifying that saying of Solomon, "the spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" We pointed them to the Lamb of God for relief, and left them in his care.

Addresses were delivered in the evening; and in consequence of the deep solemnity, and the mighty influences of the Holy Spirit pervading the assembly, the exercises were protracted beyond the usual hour. This day has been rendered remarkable by the awakening of some souls from the deep and death-like slumbers of sin, and a cry was extorted from their perturbed spirits, "what shall we do to be saved?" O may they "find him of whom Moses and the prophets wrote," and not again slumber on the verge of eternal death! We, the ministers of Jesus have great cause to praise him that we did not run in vain, nor labour in vain this day.

Sunday, St. JOHN'S CHURCH, Troy.

In reviewing the duties and opportunities of this holy day, we could not but lift up our hearts in fervent gratitude and praise to God, around the domestic altar, for his goodness and mercy vouchsafed to us and to others: for our comfortable experience, and the manifest tokens of the divine presence and love in the midst of our assemblies, convinced us that the Lord was with us of a truth, and that to bless us. Were it not that we, both ministers and people, are at all times "straitened in ourselves" God would pour out such blessings upon our souls, in the due use of the means of grace, that there would not be room to contain them—yea, he would fill us with all the fullness of God! Alas! in us is all the bare. We ask and have not, because we ask amiss. Unbelief prevails. Our expectations are too narrow; our hope too confined; and, therefore, we know but little what it is to have much answer to prayer, or much success in preaching the word. We may, however, confidently hope that the faithful publication of so much gospel truth, throughout this day and night, in this borough, will not return void unto our God, but in many instances of sound conviction and real conversion, accomplish that for which he has sent it forth among men. May that God who waters the labours of his servants with the dews of heavenly grace, give an abundant increase, to appear in that day when our final account shall be found in our skirts, when Jesus Christ shall sit in judgment upon us, his professed ministers; and may not those who have heard us, find, to their awful and increased condemnation, that the gospel was to them "a savor of death unto death."

Monday, at Columbia.

At this place, (Columbia,) terminated the labours of our association for the present year. In reviewing these we have reason to say, that they have been in a good measure, blessed to our hearts and to the good of others. Yet we are confident that they would have been attended with much greater success, had we constantly acted up to the spirit of our holy stations, and had we constantly watched against those various causes which bring guilt and condemnation on our souls, and prevent our usefulness to others.

"I HAVE A HOPE SIR."

[Furnished by a Clergyman.]

There is a man in my congregation who has for several years been wishing to unite with the church. He is what the world would denominate a good, moral man, and a useful member of society.—He is constant in his attendance upon the public worship of God, and is often moved to tears, by the faithful exhibition of truth. In conversation with him some time since upon the subject of personal piety, I enquired have you reason to think that you are the subject of that great moral change denominated the new birth, which you acknowledge to be necessary to constitute a real Christian? His reply was, "I have a hope, sir." Well, a good hope, will bear to be examined, and will be evidenced by its appropriate fruits. Do you, then love the character of God? "I think I do."—And why? "He is so good." Do you love his requirements? "Why—yes, I think so." And if you love them, you will so far as you know them, endeavour to yield obedience. Is this the fact? "Why, we don't any of us obey God perfectly." The

best, offend in many and in all come short."—Well, Sir, to take but one, do you love the duty of prayer? "I do not live without praying, I assure you."—Do you pray in your family? "I do not." Do you think family worship is a Christian duty? "I certainly." How then do you get along with your hope, if it lets you live in the daily neglect of an acknowledged Christian duty? "I pray that God would forgive me." Then you think this neglect is wrong? "Yes, Sir." Well then let us see how such a prayer would appear, offered to God. You come, and say, "for not praying in my family yesterday, O Lord forgive me." Are you really sorry? "I am." Do you intend praying in your family to-day? "No." To-morrow? "I do not think I shall." Do you not intend performing this duty at all? "No."

Now sir, said I, how does such a prayer sound? You come and pray that God would forgive you for not performing what you acknowledge to be your duty; and yet you determine to live at present, and in future, in the same neglect, for which you profess to be sorry! Look at it, my dear sir, and then let conscience decide how much confidence you ought to place upon a hope that is no better supported by evidence.

Such was the substance of the conversation. O, how many such hopes will the light of eternity disclose, to the everlasting confusion of deluded souls!—Home Missionary.

Vermont Baptist Convention.—The annual meeting of the Vermont Baptist State Convention was held at East Windsor, on Wednesday and Thursday, Oct. 22, and 23, 1828. Introductory sermon by the Rev. Alvah Lobin. The following officers were chosen for the ensuing year: Rev. A. Leland, President; Rev. Hadley Proctor, Corresponding Secretary; Rev. William Kimball, Recording Secretary; John Billings, jun., Esq. Treasurer. The state of religion in the churches is generally low. Sabbath schools, and Bible classes have increased, and have already been attended with great benefit. Tract Societies have been formed in many places, and the contributions from Missionary societies proved that the brethren in Vermont, are engaged with all their hearts in the good work. During the session, sermons were delivered by the Rev. Messrs. Johnson and Arthur.

Strictures on the Kehukee Association.—A pamphlet published at Milledgeville, Ga. under the foregoing title, has reached us. It is without the real name of the author, and bears the signature of Nehemiah. It is certainly a most effectual exposure of the miserable stand which has been occupied by many Baptists. We doubt, however, whether it can be of any avail to use arguments or quote Scripture, or enter into any discussions with persons so wilfully blinded. We can only reach them by prayers and faithful missionaries. Perhaps it would not be a bad idea to recall from India, Judson, and Wade, and Boardman, and other devoted laborers, and plant them for a time among the moral desolations of our land, that our people may find that missionaries are not such wicked people as they have imagined.—Columbian Star.

Free-will Baptists.—We have received one or two numbers of a Magazine published in Rhode Island by these brethren. The work as far as we can judge from one or two samples, is conducted with wisdom and piety. Of course the doctrines of grace as we hold them, are keenly impugned by the Free-willers, who seem in their general sentiments to be Arminians. Why do they not change their name? We consider the appellation of Free-will Baptists little better than that of self-willed, and therefore an improper designation for these worthy people. The will itself is an attribute of the soul, and liberty or necessity is only designed to represent attributes or properties; to speak therefore of the attributes of an attribute is a mode of expression which good sense rejects.—lb.

THE REV. DANIEL H. BARNES.

An early and unexpected death has deprived society of this estimable individual. On the public road in attempting to escape the stage from which the driver had been thrown, he fell and injured his head in such a manner that death almost immediately ensued. So sudden has been the extinction of that light which brilliant learning and rare accomplishments raised to an unusual splendor! The friends of religion, of science, and humanity, who knew his moral and intellectual worth, will scarcely know what bounds to assign their unaffected regrets for the loss of such a life. Our knowledge of him is of a more recent date, but is nevertheless sufficient to excite our spontaneous sympathies with the numerous friends who have been inwardly agitated by this trying dispensation. Mr. Barnes was truly a decided and ardent Christian, and a man of upright and exemplary life. Ardent as a friend, and open and candid as an opponent, he evinced the possession of those many attributes which adorn the human character.

as an accomplished scholar, and most successful teacher of youth that he was chiefly distinguished. As a thorough classical scholar few men in our country have ever attained a higher rank, and in philology especially, as it relates to the English language, he stood pre-eminent. His acquirements in this department of literature placed him among the first men of the age, and promised an honorable accession to the native treasures of our unsophisticated tongue. The city of New York, which has enjoyed for a number of years his able services as a tutor, contains many highly respectable and intelligent individuals, who have heretofore borne testimony to his uncommon talents as a scholar and teacher. As a member of the Baptist denomination he was prompt and decided in sustaining either by counsels, or personal influence all the useful and important plans that engaged the attention of our people. We have therefore suffered a loss which in many respects may be irreparable, to the cause of intelligence and useful learning. We are taught a lesson of a momentous import, by the awful catastrophe which has deprived us of so valuable a life, and should make it our study to be always ready for the approaching incidents of our being.—*Columbian Star*.

COLUMBIAN COLLEGE.

Washington City, Nov. 4, 1828.
My dear Brother—At the request of Brother Clopton I send you an extract from the minutes of the Board of Trustees of the Columbian College, held on 25th Oct.

The Treasurer laid before the Board the reports of Rev. A. W. Clopton, and Rev. B. Ball, the agents of the Board. On motion of W. M. Lean, Esq.

Resolved, That five hundred dollars, charged by the Rev. Mr. Clopton for his services and expenses, and the services of Mr. Hubbard, in collecting monies for the relief of the college be allowed him, and that Mr. Clopton receive the thanks of this Board for his successful efforts in this important work.

Resolved, That the amount of monies collected and accounted for by Mr. Clopton, be published in the Star, and such other papers as the President of this Board may think proper.

Resolved, That this Board earnestly desire that the Rev. Mr. Clopton's services as agent, may be continued, as they have been eminently useful to the College, and are believed to be essential to its relief.

Resolved, That the thanks of this Board be tendered to the Rev. Mr. Ball, for his gratuitous and valuable services, in collecting monies for the relief of the College, and that a continuance of his agency be earnestly requested.

Resolved, That the amount of monies collected and accounted for by Mr. Ball, be published in the Star, and such other papers as the President of the Board may direct.

True copy of the Record,

GEORGE WOOD, Secretary of the Board.
Washington, October 27, 1828.

I certify that Elder A. W. Clopton, Agent of the Columbian College, has accounted with me, as the Treasurer of that Institution, for the sum of six thousand and forty-two dollars, and sixty-two cents, collected by him in Virginia, North and South Carolina, and Georgia, for said College.

ENOCH REYNOLDS, Treasurer, Columbian College.

If God should again restore me to health, I have determined to study nothing but the Bible. Literature is inimical to spirituality, if it be not kept under with a firm hand. A man ought to call in from every quarter whatever may assist him to understand, explain, and illustrate the Bible; but there, in its light and life, is all that is good for man—all important truth is there; and I feel that no comfort enters sick curtains from any other quarter. I have been too much occupied in preparing to live, and too little in living. I have read too much from curiosity, and for mental gratification; I was literary when I should have been active. We trifle too much. Let us do something for God. The man of God is a man of feeling and activity. I feel, and would urge with all possible strength on others, that Jesus Christ is our all, and in all.—*Cecil's Life*.

Ministers of the Gospel should remember that the weight of their ministry, lies in beseeching men to become reconciled to God. Ministers may preach the doctrines of the Gospel generally, and illustrate and defend them with ability; but they fail in urging the present obligations of the Gospel on impenitent sinners, they do not make the weight of their ministry their proper business.—*Dr. Spring*.

Duty of becoming acquainted with Missionary Proceedings.

Some men profess to have a sense of the value of immortal souls, and to wish the conversion of their fellow creatures, yet seem to take little interest in the accounts which are published, relative to Missions to the heathen: they will read with delight, travels, and voyages, and fictitious tales of distress, which, however

well written, are but fiction still; and while they expend their sympathies on those who suffer the disasters of the seas, or the sorrows of imaginary beings, will throw aside with indifference, the details of far severer hardships endured in gaining victories over the powers of darkness. It is the sacred duty of all to combat this error; for it indicates that state of criminal lukewarmness which our Lord has declared to be his peculiar abhorrence.—*Wilberforce*.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, NOV. 15, 1828

The Connecticut Observer of the 10th inst. calls on us for information touching the proceedings of a late council of the Baptist denomination respecting the Rev. Hubbel Loomis of Willington. We give the following enquiry at the close of an article of some length, in the words of the "Observer."

"The Editor of the Christian Secretary is respectfully requested to inform us, what we are to understand by the Baptists imposing hands on the Rev. Mr. Loomis."

To this question we shall only reply very briefly for the present.

This public and official act recognizing Mr. Loomis as a minister of the Gospel, duly authorized to preach the word and administer the ordinances of the Church, was done in compliance with the well known law of the New Testament—"Let all things be done decently and in order." 1st Cor. xiv. 40. The Gospel order is, 1st. Repentance and Faith—2d. Baptism—3d. Church Communion—4th. if other requisites are found, (as was the case in this instance,) setting apart by the imposition of the hands of the presbytery with prayer to the work of the ministry.

Baptism being wanting at the time of Mr. Loomis' ordination in the Congregational Church, it was thought expedient after his compliance with that solemn duty, publicly to recognize him as authorized to administer the ordinances of the Gospel.—The former ordination charged him to baptize (sprinkle) children, although unbelievers—and believing adults.—The latter, charged him to baptize, (immerse) all true penitents when desired—and to refrain from teaching doctrines the commandments of men." A reply to some other statements made in the Observer of the above date, touching this matter will doubtless receive our attention hereafter.—"Let love be without dissimulation."

The Waterville Intelligencer lately published at Waterville, has been transferred to Portland, (Maine,) and appears now under the head of "Zion's Advocate," Mr. Adam Wilson is the present Editor. The first number of the Advocate, which is now before us, promises well for the cause of truth. We hope the proprietors may be succeeded in their labours to do good. The denominational character of this paper is Baptist. There is yet another paper in Maine called the "Baptist Herald." We should read this paper with much more satisfaction did its conductors manifest more of the sentiment and spirit of John, of Paul, and of Peter.—To claim to be in favor of Christian Missions, and at the same time to reprobate them—and impugn the motives of the friends of missions.—To claim to teach others, and to be the friends of education, and at the same time to denounce the benevolent plans of education, organized and sustained by the friends of truth.—To pretend a sacred regard to the Lord's day, and at the same time to join the ranks of opposition to its religious observance.—To profess to belong to the company of those who pray "Thy Kingdom come," and at the same time not only disclaim connection with those who are labouring for the accomplishment of this blessed result, but also to exert an influence to prevent others from entering into the kingdom and patience of Jesus,—are such palpable inconsistencies as lead us "to stand in doubt" of those who practice them.—Would not the Saviour say to such "Why call ye me Lord, Lord, and do not the things that I say?" "I would that thou wast either cold, or hot."—These remarks are not written in the spirit of unkindness, but of friendship, and we hope the conductors of the "Herald" will not add this to the list of their persecutions—for our desire is to do them good and not evil.

MEETING OF THE CONFERENCE.
The Union Conference of Churches will be held with the Baptist Church North Haven, on Wednesday and Thursday next, or the 19th and 20th inst. We hope the hearts of many brethren will be turned to—"come and see," and that the blessing of God may rest on the Conference.

We have noticed with interest, "animadversions on Dr. Wood's Lectures on Infant Baptism" contained in a course of numbers in the Columbian Star. There is much in these numbers to gratify the serious and humble enquirer after truth. These numbers deserve a republication in a tract, for more general circulation.

The Treasurer of the Baptist Convention acknowledges the receipt of Eight Dollars

from Mrs. Ruth Hodges, for Domestic Missions.

Reform among the Episcopalians!—Baptism by immersion, was lately performed in the established Church in Leicester, England. The rite was administered by the Rev. C. Vaughan, under the direction of the Bishop of Lincoln. Such a case has not occurred before in this Church, it is stated, for two centuries.

Also, on Friday Oct. 31, a scene, not common among Episcopalians, was witnessed on the banks of the Schuylkill, Philadelphia, viz. the immersion of an adult. Thus we see that truth is making its way; and we trust, that among all the household of faith, this significant ordinance of the Redeemer will ere long be placed on its primitive footing.

D. E.'s communication is at hand and shall appear next week.

General Intelligence

FROM EUROPE.

By the packet ship Leeds, intelligence has been received from London to the 8th October.

The accounts from the seat of war are to the 15th Sept. Nothing of importance had been done since our last advices, although some progress had been made in the siege of Varna, the operations against which were pressed with considerable vigor. Reinforcements for the Russian army were arriving at Bucharest from all quarters.

Admiral E. Codrington had arrived in England from Malta.

The Lord Lieutenant of Ireland has issued a proclamation, prohibiting unlawful meetings, acting in concert, and assuming the appearance of military array and discipline, to the well founded terror of his Majesty's liege subjects, and endangering the public safety, charging all Sheriffs, &c. to be aiding and assisting in the execution of the laws, and preventing such meetings.

The Brazilian ambassador has formed a depot at Plymouth, for the 2000 or 3000 Portuguese officers and soldiers who have escaped from Don Miguel, under the command of M. Kavier. The Marquis Laveredo has arrived at Falmouth from Lisbon. He is on a mission to the Pope, for the purpose, as is supposed, of obtaining a bull to dispense with the marriage contract. He was ridiculed and insulted by the Portuguese soldiers, and had to apply to the Mayor, and finally left the city under their protection.

LONDON, Oct. 6.

The Paris Journals of Friday, which arrived last night, contain intelligence from Odessa to the 13th ult. We had previously received accounts to the same date through Brussels papers, and also by the Berlin State Gazette, and two Russian Bulletins, which bring the history of the siege of Chumla down to the 10th, and of Varna to 13th September. According to these bulletins, the Russians had been generally successful, not only in repulsing the sorties of the Turks, but in the result of some attacks on the works of Varna, and of operations undertaken for cutting off the communications of that fortress; but it appears that nothing of a decisive character had transpired.

Paris, Oct. 2.—A letter from Odessa, of the 12th of September, (which is in no respect official,) speaks in these terms:—"The accounts of the 3th say, that the operations before Varna were very much advanced, and a decisive effort was expected in a few days."

Odessa, Sept. 14.—Since the arrival of a courier from the army of Gen. Pakesvitch, a report has been generally spread, that the important city of Erzerum is taken. However, as the couriers are sent to his majesty, no official account has been received.

FROM FRANCE.

Paris dates to the 6th Oct. have been received at New-York; but contain no later intelligence than previously received.

The Lyons Gazette states that the Hydriots have signed an address, praying that their island may be taken under the protection of France.

Lisbon intelligence of the tenth of September, confirms the belief that the troubles of Portugal, are to be mainly ascribed to the mother of Miguel, and that he would have married his niece, even after her arrival at Gibraltar, but for the violent interference of the Princess.

A phenomenon had occurred between Torre Laguna, and Uceda, at about seven leagues from Madrid, which had thrown the ignorant and superstitious inhabitants into great consternation. Flames broke out of the earth in the midst of dense volumes of smoke, which communicating to the combustible materials around, set fire to the woods in the mountains in the neighbourhood. Monks were to be sent from Madrid, to explain to the people that it was a natural event. The phenomenon was ascribed to stagnant waters, at the foot of the mountain, from which it was supposed sulphurous oxygen, had been extracted by the intense heat and drought.

Drought and heat at Madrid have caused a fatal mortality in that metropolis, at the last advices.

An earthquake had overthrown several small towns in the neighbourhood of Mercia, in Valencia, and the inhabitants had left them for the interior.

Conspiracy.—Accounts have been received by the brig Tampico, from Carthagena, of an attempt having been made upon the life of Bolivar, the Liberator, at Bogota, on the night of the 25th Sept. which proved nearly successful. He was attacked in his palace by a regiment of artillery, which had been seduced by some disaffected officers, under the promise of six months' pay, and the plunder of the city. Bolivar defending himself in his palace and finally escaped through a balcony leading from his private cabinet. Several officers fell in defence of the palace, before the conspirators were driven therefrom. The barracks in which the troops who remained faithful to their duty were quartered, were attacked at the same moment, but the assailants were driven back with considerable loss. It was supposed that Santander and Padilla, were at the head of the conspiracy, and that one object intended was, to place the former at the head of government. Many arrests, and several executions had taken place—among the latter, was Padilla, and it was reported that Santander, who had been arrested, would share the same fate in a few days.—*Courier*.

Vermont.—It appears by the Treasurer's report, that the balance on the Treasury, on the 30th of September, was \$8,314.56, and the amount of the taxes due the State, was \$36,116.76. Among the items of the report are the following:—Cash received of foreign Insurance Companies, \$174.64; for lottery licences, \$1,945; of the several banks, 6 per cent. on dividends, \$3,890.99; for pedlars' licences, \$572.86.—*Sent*

Historical Data.—The following table of the votes given for President and Vice President, at the elections since General Washington's retirement, is taken from a late number of Niles' Register.

1790. President: Adams, 71. Jefferson 68. V. President: T. Pinkney 59, A. Burr 39.
1800. President: Jefferson 73, Adams 64.
1804. President: Jefferson 162, C. C. Pinkney 11. V. President: G. Clinton 162, R. King 14.
1808. President: Madison 122, C. C. Pinkney 73. V. President: G. Clinton 113, R. King 47.
1812. President: Madison 128, De Witt Clinton 89. V. President: E. Gerry 156, Ingersoll 57.
1816. President: Monroe 193, R. King—V. President: Tompkins 218; opposition divided.

1824. President: A. Jackson 99, J. Q. Adams 84, Wm. H. Crawford 47, H. Clay 31. There being no election by the people, and the three highest being returned to the House of Representatives, the vote was taken there by States, and the result was, Adams 13, Jackson 8, and Crawford 4.

A drowned man was taken up in Connecticut river, near Hubbard's steam boat wharf on Saturday last. It was ascertained to be George C. Holley, a sailor, who fell overboard from the brig Active, 15 days before.—*Am. Sentinel*.

JOSEPH HOPKINSON, Esq. of Philadelphia, has been appointed by President Adams, District Judge of the United States, for the District of Pennsylvania, to fill the vacancy occasioned by the death of Judge Peters.—*Sent*

RUM, FIRE, AND SUICIDE.—On Tuesday last, the valuable barn of D. vid Stockbridge, Jr. Esq. of Whately, together with its contents, his corn-house and contents, and two or three large sheds, were consumed by fire. The barn was superior to any in the County—it was built three years since, and cost \$5,000. The whole loss of Mr. Stockbridge is said to be not less than \$3,000. And it is supposed that Daniel Ellis did the deed. A year or two since, the selectmen of Whately entered a complaint against Ellis as being a spendthrift. Mr. Stockbridge was appointed his guardian, Ellis, it is said, swore revenge against Mr. S. When the fire was first discovered, Ellis was seen about thirty rods from the barn and running from it. He was immediately arrested, and on Wednesday was committed to the jail in this town. Yesterday morning Ellis was found by the jailor suspended by a handkerchief to one of the grates in his room, cold and lifeless. Reader, do you ask for the cause of all this? The answer is ready: RUM was the procuring cause. RUM produced these horrid acts.—*Greenfield (Mass.) Gaz.*

A Thief Oddly Punished.—The following singular occurrence deserves a paragraph:—An evil-disposed person having, during the night of Thursday, or the morning of Friday se'night, entered that large garden situate in the Netherthorn, belonging to Mr. Fergus, for the purpose, it is thought, of supplying himself with Mr. Fergus's fruit, while descending from a tree, the chain of his watch got entangled with a branch, by which means he was deservedly denuded of that useful article, the owner of the garden finding the watch safely hanging on the branch in the morning. The watch is considered worth £3, and a gold seal appended worth £1. It is a consummation devoutly to be wished that all thieves were as summarily and effectively punished as this one!—*Fife Herald*.

Lincoln and Edmonds, of Boston, have published a neat pocket edition of Baxter's Saint's Rest, and are publishing Baxter's Call, Thomas a Kempis, Christian Remembrancer, &c. &c. comprising eight or ten standard religious works, to be styled *The Christian Library*.

Four prisoners, Thos. Ward one of the mail robbers, Wm. Anderson, Howard Easton, and Elbert Easton, broke out of Baltimore jail and escaped on the night of the 31st ult.

The steam boat Columbus, of 250 tons, barge, was snagged near the mouth of the Ohio on the 11th inst. and sunk. Her passengers escaped without injury. She had 100 tons of lead on board, which, with her engine was saved.

A letter from Alachera, Florida, to the Editor of the St. Augustine Herald, mentions the discovery of one of the "greatest Mineral Springs that ever was seen; not excepting the Saratoga Springs in the state of New York."

Geo. McDuffie has been re-elected a Representative to Congress, from the State of South Carolina without opposition.

We are happy to learn that John Fleetwood Marsh, Esq. who died a few days since in East Chester, West Chester County, has bequeathed, among other legacies, Ten Thousand Dollars to the American Bible Society; and also one third of the residue of his personal estate after said legacies are paid, the amount of which is yet unknown. All doubts concerning the validity of the will, we understand, are now removed.—*N. Y. Observer*.

The Richmond Family Visitor states that a Presbyterian clergyman in Virginia, who is labouring in a wide moral waste without a salary, and whose property consists almost entirely in slaves, (valued at from \$300 to 4000,) has offered to liberate them all, as soon as the American Colonization Society can find means to transport them to Liberia.

There are now 114 Anti-Slavery Societies in the United States, exclusive of the Auxiliaries of the American Colonization Society. One hundred and eight are in slave-holding States.

A valuable clover mill in Brookfield, Vt. belonging to Messrs. Justus & Jereh Edson, was consumed on the night of the 19th ult. with a quantity of clover seed. The fire is supposed to have been caused by the friction of the machinery.

The Newark (N. J.) Intelligencer says, "our town is sickly, almost beyond example, and we have similar reports from the country around."

Mr. Whitney, who it is alleged was engaged in the abduction of Morgan, and who has for some time been absent in the Southern States, has voluntarily returned to Rochester.

ORDINATIONS, &c.

Ordained at Plattsburgh, N. Y. Oct. 1, 1828, Mr. Samuel story, as an evangelist. The sermon was preached by Br. Turner, of Champlain; consecrating prayer by Br. Peck, of Jay; charge by Br. Dwyer, and fellowship by Br. Turner.

On Wednesday the 8th ult. a new Baptist Meeting House was opened at Reading, Mass. with appropriate services, and the Rev. Joseph M. Driver ordained Pastor of the Baptist Church and Society in that town.

The house is 25 by 36, combining neatness, simplicity and elegance in its construction and workmanship. The people of God have reason to rejoice in the abundant prosperity of this little band that have long worshipped in the private house of Mr. E. Parker, but whose public worship is now, like the ark of God, removed "with gladness" to a more convenient and populous location.—*Chr. Watch*.

The New Baptist Meeting-House at Athol, Mass. was opened for religious services on the 2d ult. The Baptist Church at this place has been formed about 15 years. At first it consisted of 22 members, but now of 114. Their Meeting-House, which is 42 by 32, is in the centre of the town, and on a very handsome site.—*Id.*

A new Baptist Meeting-House at Weston, Mass. was opened for public worship on Wednesday, the 8th ult.—*Id.*

Account of Money received for the C. Secretary during the last week.

Arvid Merrill, \$3.69. Benj. Dean, 1. Daniel Eldridge 2. A. Whitney, 2.

MARRIED.

At Wethersfield, by the Rev. Barnas Sears, Mr. Solomon Taylor, of Hartford, to Miss Lucy Ann Goodrich, of the former place.

At Middletown, Mr. Monson W. Strong, of Durham, to Miss Mary T. Bailey; Mr. Benjamin Barnes, to Miss Susan Brainard; Mr. Alexander Butler, to Miss Lorinda Johnson; Mr. Abraham Warner, to Mrs. Emily Carpenter, of Berlin.

At Saybrook, on the 29th ult. Mr. Shubael S. Moore, of Southington, to Miss Elizabeth B. Strong, of the former place.

OBITUARY.

At Wethersfield, on the 7th inst. Mr. Ichabod Stephens, aged 44.

At Glastenbury, on the 30th ult. Mrs. Mary Stocking, aged 61, consort of the Rev. Jeremiah Stocking.

At Killingworth, George Elliot Esq., aged 44.

NOTICE.

A Conference of the Churches will be held in the Baptist Church in Amenia, on the last Tuesday and Wednesday of the present month, for preaching, prayer, and exhortation, with special reference to an outpouring of the spirit. Public exercises to commence on Tuesday the 25th, at 11 o'clock, A. M.—Members from sister churches, and all others who may feel disposed are respectfully invited to attend.

C. P. WILSON, Clerk.
Amenia, Nov. 11th, 1828.

NOTICE.

A special meeting of the Baptist Society, will be held at the vestry of the Baptist Meeting House on Monday evening the 17th, half past six o'clock, P. M.
Hartford, Nov. 14, 1828.

NOTICE.

BENJAMIN R. SKINNER respectfully informs his friends and patrons that he has opened his school in Killingworth Academy, and intends giving instructions in the following branches:—Reading, Writing, Arithmetic, Geography, English Grammar, Rhetoric, Composition, Algebra, Surveying, Book-keeping, Navigation, Botany, Natural Philosophy, Astronomy, Chemistry, Ancient and Modern History, Intellectual and moral Philosophy, Logic, Latin, and Greek.

Mrs. Skinner will take charge of the female department and give lessons in Needle-work. She will also board and take the charge of such young ladies as shall be committed to her care.—References Rev. B. M. Hill, New Haven, Rev. J. Wightman, Middletown, Rev. Seth Ewer, Wallingford, and Gurdon Robins, Hartford.

Killingworth, Oct. 31, 1828.

ELOCUTION.

MR. CLARK
Has taken a room in Allen's building, where he will receive a class of boys to instruct in Reading, Spelling, Declamation, Grammar, Chirography, Stenography, and Mnemonics.—Price \$4 from Nov. 1, 1828, to Jan. 1829, from 9 to 12 A. M. from 2 to 4 P. M.
He will give 10 Lessons in Reading to a class of Young Gentlemen, evenings; Tuition \$3.

NEW-YORK AND HARTFORD STEAM-BOAT LINE.

The OLIVER ELLSWORTH, Capt. Thos. Stow. The MACDONOUGH, Capt. LUTHER SMITH.

PRICE OF PASSAGE, \$5 00

THESE Boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days

The Oliver Ellsworth will leave Hartford, MONDAYS and THURSDAYS, at 11 o'clock, A. M.; and New-York TUESDAYS and FRIDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River.

Stages will be in readiness on the arrival of the boats at Hartford, to forward passengers to Massachusetts, New Hampshire, and Vermont.

CHAPIN & NORTHAM, Agents.
Hartford, March 8, 1828.

POETRY.

From the London Evangelical Magazine.
DEATH.

Ah! whither is that spirit fled,
Of high and heavenly fire,
That woke in ecstasy the chords
Of yonder glowing lyre?

The lyre is still—the hand that drew
Its melody is laid,
Lifeless and mouldering beneath
Earth's cold sepulchral shade.

And where is now the voice, that late
The sinner urg'd to flee
To Jesus, refuge from the storm
Of coming misery?

'Twas hush'd as its first tones were heard
In life's young opening day,
And to a brighter, fairer world
The spirit fled away.

But oh! in that most blessed land
Are harps of nobler sound,
And friends that we have loved on earth
The heavenly throne surround.

Strike, strike your rapture-swelling chords,
Ye happy ransomed throng,
And with salvation's wonders fill
Your highest, holiest song!

Death, what art thou, dread as thou art?
A boon to mortals given,
The welcome messenger of light,
The guide to bliss and heaven!

HYMN

BY BISHOP HEBER.

By cool Siloam's shady rill
How sweet the lily grows;
How sweet the breath beneath the hill
Of Sharon's dewy rose!

Lo, such the child whose early feet
The paths of peace have trod;
Whose secret heart with influence sweet,
Is upwards drawn to God!

By cool Siloam's shady rill
The lily must decay;
The rose that blooms beneath the hill
Must shortly fade away.

And soon, too soon, the wintry hour
Of man's maturer age
Will shake the soul with sorrow's power,
And stormy passion's rage!

O thou, whose infant feet were found
Within thy Father's shrine!
Whose years, with changeless virtue crown'd
Were all alike Divine;

Dependent on thy bounteous breath,
We seek thy grace alone,
In childhood, manhood, age, and death,
To keep us still thy own.

The following is extracted from some able
strictures now publishing in the numbers of
the Col. Star, on Dr. Woods' late defence of
Infant Baptism.

INFANT DEDICATION.

The idea that the baptism of infants,
is a ceremony by which they are dedica-
ted to God, is that which I suppose has
the strongest hold on the feelings of Chris-
tian parents; and tends above all others,
to give it respect in their eyes. It is by
keeping this idea steadily in view, that
Dr. W. has shown how well the practice
accords with parental affection. He says
p. 104, "It must surely be the wish of
pious parents to give up their children to
God; and to do this in the temple of
God, where the prayers of many will as-
cend with their own, to the Lord of Hea-
ven and earth in behalf of their children."
But if we may argue from one dispensa-
tion to another, the ceremony of public
dedication "in the temple" was not made
anciently by circumcision, but by certain
appointed sacrifices, and therefore it
ought not now to be made by baptism,
but by spiritual sacrifices of prayer and
praise. Circumcision might be perform-
ed, and I presume generally was perform-
ed in the family, and without any officia-
ting priest, and so far was it from being
considered as consecrating the infant, or
rendering holy to the Lord, that the child
was considered to be with the mother,
unfit to touch a hallowed thing, or enter
into the sanctuary until three and thirty
days afterward, when the sacrifices were
offered which were required in the cere-
mony of purification and when the infant
might be publicly presented to the Lord.
See Doddridge, Clark, and especially
Campbell on Luke, ii. 22. It is true
that no sacrifices whatever could purify
or consecrate an uncircumcised male, and
therefore the circumcision of male infants
must precede their purification and pre-
sentation; but it is equally true that cir-
cumcision was not the dedicating rite.
The sacrifices of purification were allow-
ed to be made for female infants, without
any previous prerequisite rite, at the end
of eight days; and in our freer dispensa-
tion, infants both male and female may
from their very birth be given up to the
Lord, with the sacrifices of prayer and
praise, without any prerequisite rite what-
ever; and this, I presume, every pious
parent will be inclined to do, and will
often carry them on his heart before the
Lord; and, glad that no purifying cere-
mony is now necessary in order to their
admission, he will delight to take them
with him to "the temple of God," what-
ever he may think as to the necessity or
propriety of making a public solemn pre-
sentation of them there.

MODE OF BAPTISM.

I shall wholly decline to follow Dr.
Woods in his mode of baptism, and the
rather as you propose to take up this part
of the subject. At present I feel, as to

this matter, more inclined to lament than
to argue. I lament in the first place,
with Dr. Campbell, who in his note on
Matt. iii. 11, after having stated that
"the word *Baptizien*, both in sacred au-
thors, and in classical, signifies to dip to
plunge, to immerse," subjoins: "It is to
be regretted that we have so much evi-
dence that even good and learned men
will allow their judgments to be warped
by the sentiments and customs of the sect
which they prefer: and in the second
place I lament that this ordinance of
Christianity should have been so corrupt-
ed as to give entirely a false view of the
gospel we profess."

Perhaps some explanation on this last
point is necessary. When a soul comes
to Christ, it often happens, that one of
the last strong holds of Satan, from which
it is delivered, is a trust in its own evan-
gelical obedience. We soon learn to dis-
tinguish between the righteousness of
Christ, and our own legal righteousness;
but to distinguish between the work of
Christ for us, as the object of our faith,
and the effects of grace within us, com-
municated by the Holy Spirit, is far less
easy. But that faith which fixes upon
internal sanctification, instead of Christ,
is not the faith of Christ. The Gospel
exhibits Christ; the Supper exhibits
Christ; and surely, that ordinance by
which we first profess the faith of Christ,
ought not to hide him from view. When
a believer is immersed, the burial and
resurrection of Christ are exhibited, and
the very ceremony, by which he takes up-
on him the profession of Christ, signifi-
cantly tells, that his faith is not fixed up-
on internal grace, but upon him who was
delivered for our offences, and raised
again for our justification. But when an
infant is sprinkled, is Christ exhibited?
Let Dr. Woods answer. "When adult
believers receive baptism themselves,
they hereby express their belief, that they
are by nature polluted with sin, and must
be sanctified by the Spirit, in order to be
admitted into heaven; and they express
their desire for such sanctification, and
their determination to seek after it, in the
diligent use of all appointed means.
When we present our infant children for
baptism, we express our belief that they
are the subjects of moral pollution, and
must be born of the Spirit, in order to be
admitted into the kingdom of heaven:
and, we express our earnest desire that
they may experience this spiritual reno-
vation, and our solemn determination to
seek after it, by fervent prayer to God,
and by faithful attention to all the duties
of Christian parents. This seems to me a
perfectly natural and satisfactory view, of
what is signified by the baptism of chil-
dren," p. 137. Baptism, I know, is a
mere outward ordinance, a mere sign;
and so the word *Christ*, is a mere word,
a mere sign. Neither the ordinance nor
the word, can save the soul. Yet, is it
not highly important, in preaching the
gospel, that the name of Christ should
represent the true Saviour? and is it not
in like manner important in administering
baptism, that it should represent the true
object of faith?

May you, my dear brother, ever be
faithful to keep all the commandments of
our Lord, just as they have been deliver-
ed to us; neither breaking the least of
them yourself, nor teaching others to do
so: and while you are careful to observe
even a mere ceremony, if HE was care-
ful to institute it, may the better things
of the kingdom, even righteousness, peace,
and joy in the Holy Ghost, be yours for-
ever.

I am, as ever, your affectionate,
JOHN

CEREMONY OF BAPTISM IN THE
SECOND CENTURY.

It is the remark of Mosheim that in the
second century, "many unnecessary cere-
monies were added to the christian wor-
ship, the introduction of which was ex-
tremely offensive to wise and good men;"
and the researches of the bishop, go
largely to confirm the truth of his com-
plaint. After some very admirable strict-
ures on fasting, and the supposed superi-
or sanctity of the monastic mode of life,
and an observation of the *Agape*, which
we can thus only cursorily notice, he par-
ticularly inquires into the ordinance of
baptism, and gives the following as "a
summary account of the forms used in ad-
ministering the rite" gathered from the
trac: last cited.

"The candidate having been prepared
for its due reception by frequent prayers,
fasts, and vigils, professed, in the pre-
sence of the congregation, and under the
hand of the president, that there he re-
nounced the devil, his pomp, and angels.
He was then plunged into the water three
times, in allusion to the three persons of
the holy trinity; making certain respon-
ses which, like the other forms here
mentioned, were not prescribed in Scrip-
ture, but rested on custom and tradition.
He then tasted a mixture of milk and
honey—was anointed with oil, in allusion
to the practice, under the Mosaic dis-
pensation, of anointing those who were
appointed to the priesthood, since all
Christians are, in a certain sense, suppo-
sed to be priests—and was signed with
the sign of the cross. Lastly, following
the imposition of hands; the origin of
which ceremony is referred to the bene-

diction pronounced by Jacob upon the
sons of Joseph."

Such an enumeration of fantastic cere-
monies, accumulated thus early upon an
ordinance in its scriptural representation
so simple, shows most emphatically that
in the argument respecting it, in either of
its branches, the appeal must be carried
at once, far beyond all such debatable
ground, to the inspired records. Even if
we gave up Tertullian to the Pædobap-
tists, what should we have lost? We
know how Wall has laboured to press
him into their service; and to such ser-
vice as he can render them truly they are
welcome. If our sentiments cannot be
supported by the New Testament alone,
they had better be abandoned: but if they
find in the strict grammatical signification
of the descriptive term,* in the moral
meaning of the ordinance itself, and in
the indisputable practice of the apostles
and evangelists, as recorded in Acts,
their adequate and complete sanction,
then though all later antiquity should be
against us, we are still secure within that
impregnable inclosure where alone truth
has ever been preserved in its native pu-
rity.

We remember a fine passage in Milton,
on the use of the Fathers, in reference to
another subject which, from its opposi-
tiveness, we cannot forbear quoting on this.
"They will easily perceive their adversa-
ries' drift in thus calling for antiquity;
they fear the plain field of the Scriptures;
the chase is too hot; they seek the dark,
the bushy, the tangled forest they would
embosk; they feel themselves strook in
the transparent streams of divine truth;
they would plunge, and tumble, and think
to lie hid in the foul weeds and muddy
waters, where no plummet can reach the
bottom.—Though antiquity be against it,
while the Scriptures be for it, the cause is
as good as ought to be wished, antiquity
itself sitting judge."—*Bp. of Bristol's
Ec. Hist. reviewed.*

* An opportunity is here offered us of put-
ting on record an anecdote which ought not
to be lost. After the fire at Serampore, Mr.
Fuller called upon the present Bishop of Pe-
terborough, then a professor at Cambridge,
and, if we mistake not, occupying the same
chair as that from which the prelections be-
fore us were delivered, soliciting a contribu-
tion in aid of the fund then raising to repair
that calamity. He was politely received by
the professor, who had previously spoken in
terms of commendation of the translators at
Serampore, in a pamphlet published by him
on the Bible Society Controversy, and among
other topics of conversation, baptism was in-
troduced, when Dr. Marsh said, "*We call
ours Baptism, but, Sir, as the rite is perform-
ed in the Church, it is quite a misnomer.*"
† Of Reformation in England, book i. ad
fin.

THE PHYSICIAN AND THE DYING
LIBERTINE.

"I know of no other balm, (repent-
ance)" said the Doctor, "that can now
yield you comfort or support; there, and
there alone, you may derive strong con-
solation. It often occurs to me in the
exercise of my profession, to attend the
dying bed of those who are sinking into
the grave, under accumulated loads of
misery: yet I have seen these deriving
such consolation from the influence of re-
ligion, that they have triumphed over all
their burden of affliction, they have
scarcely been sensible of their sufferings,
so great has been the peace and happiness
they have experienced, in the expecta-
tion of exchanging this mortal life, for a
glorious immortality."

"I cannot bear," he exclaimed, "to
hear of such things; they might have
been mine, but they are not. The peo-
ple you speak of have served God in his
health and strength, when I despised
and rejected him,—they went to the
grave in diligent search and expectation,
of which they had patiently lived all their
days. I have never entertained God in
my thoughts—I have endeavoured to
banish him thence. I cannot meet him
as my friend; I have all along been his
enemy. I cannot submit to One whom I
have so long and so heartily opposed. If
you can keep my poor tottering frame to-
gether for a few months, something might
be done: I might change my purposes."

"Alas!" replied the physician, "these
are vain suggestions; a very few days
must finish your earthly course; let me
prevail upon you to employ them more
profitably, than in seeking to avoid what
is inevitable. Mercy is yet to be found,
if you seek it with all your heart: God
is nigh unto those who call upon him
faithfully; and though your time is very
short, yet enough remains to obtain par-
don and peace, if you seek it earnestly;
but do not defer it—you cannot live
through another week."

"I cannot see God," he replied: "I
neither love nor desire him: I have lived
in hostility to him all my days, and if he
is willing to be reconciled to me, I am
not ready; I cannot change my feelings
and propensities so quickly. Lengthen
my days,—give me space to conquer my
aversion to him, his people, and his ways;
these are all alike disagreeable to me;
and I cannot change sides, and go over in
an instant. O keep me alive a few
months or we shall meet as enemies! Even
now I feel his strong hand upon me—
O that he would destroy me! His fear
terrifies me, and his mighty arm inflicts
punishment greater than I can bear. . . .
O, misery without end, and suffering in-
terminable!"

"I entreat you," said the Doctor, "to
avert your attention from that dreadful
state, to one more suited to your wants.
God hath declared, That he willeth not
the death of a sinner, but—

"I know it," he interrupted, "I know
it, and feel all the wretchedness that fol-
lows from that terrible declaration. 'He
gave me abundant space to repent, but I
only hardened myself in iniquity.' I was
left in ignorance. He gave me parents,
who taught me what was right and wrong;
what use have I made of their instruc-
tion? I remember many of their lessons
at this moment with convicting clearness,
but I despised them. Why was I not
killed, when I fought that fatal duel with
Darcy? Why was my life spared, when
Lord Lystone, a man so much better than
I, was taken away? Why was I carried
to the Griffiths, and shown how happy re-
ligion can make a family? I have always
loved sin, and if God had willed the
death of a sinner, he would have cut me
off long ago. What then? I went on to
fill up the measure of my iniquity, and
that being now complete, I am hastening
to receive my full reward. I cannot re-
pent; I have hardened myself in sin, and
now God hardens his heart against me.
I must persevere. I have no desire for
repentance. Heaven would be only a
place of torment, for there I must meet
God, whom I have made my foe; there I
must love and serve him, whom I have
neither loved nor served all my life."

Delirium shortly succeeded, and in a
paroxysm of despair and terror, he sud-
denly raised himself upon his bed, and,
uttering a piercing shriek, fell backward
and expired.

ON THE SPIRITUALITY OF THE
PRESENT DISPENSATION.

Every erroneous view of the essential
and distinguished characteristics of the
Christian economy which exists in the
mind of those persons who have access to
the Scriptures, may be traced to a depraved
state of the heart, to a natural aversion
to truth. It is presumed that it is
unnecessary here to adduce proof in sup-
port of this statement; but it may not
be useless to observe, that its bearing
upon the subject under discussion is very
close and influential. Every man without
exception, naturally loves the world and
the things of the world. His attachment
to temporal good "grows with his growth,
and strengthens with his strength." And
every Christian can testify, that even after
he has tasted the sweets of spiritual en-
joyments, his relish for the good things of
this life is rather suspended than destroy-
ed; and that he has still a heart which,
when left to itself, loves earthly things,
and cleaves to the dust. It is very natu-
ral for such a heart to desire that a certain
portion of its own native aliment, or that
to which its vicious taste has been accus-
tomed, may be mingled with the spiritual
food which the gospel supplies: just as
the children of Israel wished that the
flesh, after which they lusted, might be
added to the manna which was plentifully
provided for them. Now the distance
between desiring and hoping is but short,
and the progress is often rapid and imper-
ceptible. Hence it is not surprising,
that, encouraged by one or two passages
of Scripture, which seem to favour the
sentiment, and led away by the state-
ments of some venerable and holy men,
many real Christians should cherish un-
defined and unscriptural expectations of
temporal blessings, which the promises of
the gospel by no means warrant, and
which are incompatible with the spiritual-
ity of the present dispensation. And
this belief has been confirmed by the cir-
cumstance, that the promise made to the
church before the coming of Christ, par-
took of a temporal, as well as a spiritual
character.

To prove that this was an adventitious,
rather than an essential feature of the for-
mer dispensation, and that the present is
purely spiritual, and holds out no encou-
agement for prayers or expectations which
have any reference to temporal good, as
an end, is the main object of the follow-
ing remarks.

It was revealed to Adam, as the first
benediction after the fall, that the seed of
the woman should bruise the head of the
serpent. Here was a promise of a spiri-
tual character, but including in its devel-
opment, certain temporal consequences.
To Abraham the same promise was an-
nounced more distinctly, and with an ad-
ditional provision, that in his seed all the
nations of the earth should be blessed:—
a condition which required for its per-
formance, the protection and honour of
Abraham and his descendants, as well as
the miraculous birth of Isaac. And,
connected with the future advent of the
Messiah, there were also many inferior
blessings of a temporal nature.

It has been urged, with some apparent
force, against the position for which we
contend, that "the dealings of God with
his people are the same in every age." If
by this is simply meant, that love, and
mercy, and long-suffering are the uniform
characteristics of the Divine procedure
towards them, it is most readily granted.
But, if it is intended to affirm that the
temporal promises and prospects are the
same in every age, nothing can be more
erroneous. In proof of this, look at the
numerous, varied, and singularly striking

interpositions of divine providence in fa-
vour of the Jewish people; then survey
the sorrowing disciples of Him who had
not where to lay his head, and who taught
his followers that they must expect the
hatred of the world. Call to mind Ste-
phen's mangled body, Paul's catalogue of
sufferings, John's exile, the persecutions
and distresses of the Puritans, the Cove-
nanters, the Waldenses and Albigenes, and
of the pious and devoted Christians of
almost every age and country. They
were despised and persecuted, tormented,
scourged, and martyred. Very few of
them escaped imprisonment and violent
death. And surely if they depended
alone upon spiritual supplies, and if these
were sufficient to render them superior to
all the evils of life and to death itself, it
is presumptive evidence, at least, that we
who live under the same economy are not
justified in expecting or desiring a better
inheritance than theirs.

The temporal character of the former
dispensations, seems then, to have been
derived altogether from the necessity of
existing circumstances. The New Testa-
ment records many circumstances of a simi-
lar nature; but the question is so easily
solved, that it is unnecessary to dwell
upon it. All the intimations given us on
this head are opposed to such a supposi-
tion, and it is fair to assume, in the ab-
sence of evidence to the contrary, that
there is, under the gospel, no necessity
arising from the divine arrangements, for
any temporal blessings to attend, much
less to distinguish the persons and habita-
tions of the righteous.

But let us suppose for the sake of the
argument, that we are justified in seeking
and desiring temporal blessings. Then,
shall we not expect to find in the New
Testament, not only that these things are
not forbidden, but that we are encoura-
ged to seek them, as were the saints of
old, by promises relating to them? And
shall we not expect to find recorded cor-
responding desires and expectations occu-
pied the minds, influencing the con-
duct, and characterising the prayers of
the apostles; and likewise answers from
heaven adapted to the urgency and fer-
vour of the prayers of apostolic times;—
answers manifested in the temporal
grandeur, power, prosperity, ease, and
comfort of the primitive Christians? We
shall likewise doubtless meet with admo-
nitions and exhortations in the gospels
and epistles, with regard to prayer for
secular advantages. And with reverence
we would hint, that had our Lord seen
such kind of blessings to be desirable for
those whom the Father had given him out
of the world, surely he would not have
omitted to petition for them, in his sacred
intercessory prayer; the principal object
of which, as it regarded the present world,
was that they might be kept from its mor-
tal evil. But if none of these things are
to be found in the New Testament, (or
found in the most rare and scanty propo-
tion,) and if we are expressly forbidden
to seek for, and to set our affections upon
the things of the earth, how can we re-
sist the inevitable conclusion, that all
real good is included in heavenly trea-
sure, and that he seeks them with the best
prospect of success, who seeks them ex-
clusively, and with his whole heart.

And if any thing can be wanted to com-
plete the evidence, let us hear the explicit
announcement of Christ to his disciples,
respecting their worldly condition,—"*In
the world ye shall have tribulation.*" This
is decisive, and it would have been very
discouraging language were it not prece-
ded by a most animating promise, "*In
me ye shall have peace.*" "Be of good
cheer, I have overcome the world." Hence-
forth the powers of this world shall
offer no obstacle to your progress, for ye
shall fight with spiritual weapons and ob-
tain a crown of glory which shall never
fade. How difficult it is for human na-
ture, in her best estate, to receive this
doctrine! Even Paul the very chiefest
of the apostles, confesses that he once
erred on this subject, and that even after
he had been favoured with the vision of
unutterable glories. He could not un-
derstand why he should be afflicted with
the "thorn in the flesh;" the buffetings
of which troubled him more than all his
persecutions and dangers; and he pray-
ed (like too many in the present day,) that
it might depart from him. The re-
proving solace by which the third reitera-
tion of the unbelieving prayer was an-
swered, ought for ever to reconcile us to
our light afflictions. "My grace" alone
is sufficient for thee." Thy weakness
must remain, that my strength may be
perfected in weakness. Never did the
graces of Christianity shine with more
resplendent lustre than when Paul made
the full discovery of the very truth for
which we are contending. How must
his bosom have glowed with a grateful
and overwhelming sense of the all-suffi-
ciency of Christ, when he exclaimed,
"Most gladly therefore will I rather glory
in my infirmities, that the power of Christ
may rest upon me! Therefore I take
pleasure in infirmities, in reproaches, in
necessities, in persecutions, in distresses
for Christ's sake: for when I am weak
then I am strong." If we are right in
longing and praying for deliverance, and
honour, and plenty, and ease, and com-
fort, surely the apostle must have been
wrong.